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# A SUPPLY OF CONSIDERABLE THINGS, In behalf of the GOVERNMENT; Omitted in all the late ARGUINGS.

*Written to Sir* J. A.

*SIR*,

YOU know my Thoughts well enough, about what has been lately Written, of the *Engliſh Conſtitution of Government*; but ſeeing I affirm'd ſome things with ſhort Intimations of Reaſons, I owe you this larger Diſcourſe, which yet ſhall be bounded within the compaſs of a Letter. He that wrote againſt *Plato Redivivus*, gave an excellent account from Records, of the ancient Exerciſe of our King's Prerogative, but hath left *untouch'd* the learned part about the Opinions and Reports from *Plato* and *Ariſtotle*, concerning the Seat of Soveraign Power. It muſt be ſaid in behalf of the Anſwerer, that thoſe Conſiderations were of leſs moment; but ſeeing his oppoſite Author (wou'd it may be) rather derive ſomething like a Divine right from thoſe Books than any other; you ſhall ſee how little countenance the Soveraignty of the People, or of any upper part of them, receives from theſe Philoſophers. *Plato*

(whom he wou'd have alive again in him) ſpeaks in his *Politicus* plain and ſhort of *Monarchy* and *Democracy*, for a certain Reaſon, I will give you his Saying in his Greek, tho' that may make a Letter look like a School-Boys Epiſtle, μοναρχία ζευγθεῖσα ἐν γράμμασιν ἀγαθοῖς ὃς νόμους λέγομεν ἀρίστη πασῶν, τὸ δὲ αὐτοῦ πλήθους γέγονε πασῶν μὲν νομίμων χειρίστη πολιτειῶν οὔσων, *Monarchy being joyn'd to good written Laws is the beſt of all Governments, and the worſt of all lawful Governments, is that of the Common People.* I hope he has enough of our *Plato*, into whom that the *Rumper* were reviv'd, wou'd be a very good wiſh, but I doubt he and his Fellows will quarrel with theſe Academicks, almoſt as much as they do with our Univerſity-men for ſpoiling their Pupils with Monarchical Principles; for *Ariſtotle Plato's* Schollar talks like his Tutor, for he in this third Book of a *Common-wealth*, treating of Government mixt of *Ariſtocracy* and *Democracy*, adds his Judgment againſt it; ἀλλὰ ἕνα τὸν ὀπουδίστατον ἄρχειν βέλτιον, *But it is better* (ſays he) *that a ſingle Perſon who is careful ſhould have the Government.*

I am now to obſerve a more conſiderable error of this Gentleman, who ſeems rather inclin'd to be a Depoſer, than with his Great Name-ſake to be call'd a *Make-King*; he ſays that among the *Jews*, the Supreme Power was not in a Single Perſon. Where was it then, *When the Lord was their King?* upon which account *Joſephus* calls their Government a *Theocracy*, and elſe-where the Single Judges that rul'd, are ſtil'd by him Monarchs; and the Inſtitution of Kingly Government, which was not to begin among them till Almighty Power had ſetl'd 'em in the *Promis'd Land*, was from himſelf; ſo the Charge is given (Deut. 17. 15.) *Thou ſhalt in any wiſe ſet him King over thee, whom the Lord thy God ſhall chuſe.* So that the People deſiring afterwards a King, was not evil in it ſelf, but only as to the Tumultuary and diſtruſtful manner, when God was their King, and the Prophet his Deputy, who brought them Orders immediately from the Mouth of God: That the Supream Power was in the King, is plain to thoſe who know the large Prerogatives of *Eaſtern Monarchs*; for like theſe were the Kings of *Iſrael* and *Judah*, *the People ſaid we will have a King over us, that we alſo may be like all the Nations.* And God commands *Samuel, Hearken to their Voice, and make them a King*; and the Subjection into which they enter'd was but like that of the Neighbouring *Eaſtern Nations*, ſo that what we have in the common reading, *the manner of the King* (1 *Sam.* 8.) is well render'd by the LXX δικαίωμα, *the Rightful Law*, a Word us'd by them frequently concerning the Laws of God himſelf. The Affinity of things now calls to thought what has been ſaid to and fro about Patriarchs, Whether Monarchy was founded in them and thence Deriv'd.

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The notion has been improv'd into a juſt and regular diſcourſe, by that Worthy Gentleman Sir *Robert Filmer*, to whom too we are beholden for a Book aſcrib'd to Mr. *Hales*, very convincingly written, concerning the Sin againſt the *Holy Ghoſt*. The Argument I would add to his affirmative part of the Queſtion, is from the general apprehenſion of the *Jews*, who in the midling Ages of the *Roman Emperors* had (tho' they were a *Scatter'd People*) a *Monarch*, under the Name of *Patriarch*; his Monarchy was ſucceſſive in the Family of *Gamaliel*, of whom St. *Luke* ſpeaks, *He had about him a Council for Government, and Officers appointed to receive Tribute from the* Jewiſh Nation *whereſoever diſpers'd*; a pretty full account of this we have from *Epiphanius*, by Birth a *Jew*, and the reſt is ſupplied from the Civil Law. What that Father ſays of the *Patriarch*, is in the 30*th*. Hereſy, to wit, of the *Ebionites*. About the ſame time St. *Hierom* ſpeaks of a *Patriarch* as the Supream Magiſtrate of the *Jews*, in his Commentary on *Iſaiah*, ſaying, that in them was fulfill'd what is Propheſy'd in the third Chapter, *I will give Children to be their Princes, and Babes ſhall rule over them.* I lay the more weight upon theſe two Witneſſes, becauſe one by Birth and Education, the other by Study and Converſation, ſo well underſtood what they ſaid. In the Civil Law we find *Theodoſius* the Emperor confiſcating their collected Tribute, and forbidding it to be gather'd hereafter, nor can it be thought that the payments were only charitable Contributions for publick Pious Uſes, for you may read in the ſame Code, that it was demanded as Crown-gold: There are two principal things underſtood among Learned Men and Civilians, by the *aurum coronarium*, either what was payed by Vanquiſh'd Nations to their Conquerors, or with reference to the Crown, to new-created Emperors, let it be one or the other, ſtill it proves that the *Jews* eſteem'd their *Patriarch* to be a ſucceſſive Monarch.

Another conſiderable thing, of which an account ſhou'd deſervedly be given, is about the *Divine Right* of *Monarchy*; this wants no other defence, but to be rightly underſtood. The Aſſertion has been *Raillery* to a ſort of *Witts* and *Half-States-men*, none of whom ſhew their knowledge of its meaning, for the *Divine-Right*, or *Law*, is either voluntary-divine, or natural-divine: The firſt takes its Original from the Will of God, the other has its Foundation in the neceſſity and inward goodneſs of the thing, upon which God's Will is certainly added; ſo that to ſay without any ſubdiſtinction, that Monarchy is *jure divino*, is no more than that it is an Inſtitution accompanied with the Authority of God's Will, and that our Propoſition is true in this large ſence, appears from the 'foremention'd Words in *Deuteronomy*, and from that of *Solomon*'s *Proverbs*, *by me Kings*

*Reign*, but to resolve upon whether sort of *Divine right Monarchy* is founded, wou'd be a Subtilty useless to the Affairs of the World, it being a sure rule, that whatever carries along with it the approving Will of God, can only by this plainest Declaration be taken away or alter'd; so that if *Monarchy* did not oblige under the nature of a Moral Law, but as a divine-positive one (of which number the Sacraments are) it is still unalterable by Subjects, nay, it may further be said, that a Right meerly humane in its Original, convey'd over to another, is confirmed to the Possessor and his Heirs by a *natural-divine Right*; this is evident from the eighth Commandement, forbidding *Stealth*, tho' the ownership came from the act of another Man in its first Creation, yet the preservation of it is from the Law of God, and the Right is as strong in behalf of Successive Monarchy against the reseizure of the People, tho' they cou'd fancy themselves the first Donors and Founders of it, as any Title they have to their proper Goods and Chattels; ay, but say they, the case is different, for all Government is given by the Subjects with a tacit condition, that it shall be manag'd to their best advantage, and upon failure it may therefore be reassum'd; a tacit condition indeed, that was never heard of till the World and Government were so many thousand years old, but to give them one exception to their general rule, it will not hold good in the Government of a Family: And *Lycurgus* who was no Fool, wished some *Common-wealth-Statists* to make experiment first in their own Houses of that Popular Model which they were contriving for the *Spartan Nation*; how wou'd it (think you) vex the little *Western Grandee*, if his Wise Son and his own Servants shou'd attempt to Depose him from the management of his Household and Estate, by reason of his *Male-Administration* of both, since his Head has been so full of *Revenge* and *Association*?

Another mistake remains more pernicious to the Government than all the rest, which I have not seen fully set to rights by any who have argued for the Defendant; it is this, that the Kingship of *England* is Elective: There are indeed several such like Passages in our old Chronicles, written for the most part by Church-men, who how they came to speak so I will anon afford you the grounds, but that chusing does imply a Power of refusing, is against the Principle of the Men of *Malmsbury* and of *Geneva* too; who make up the far greatest number of Adversaries to our cause; for with them Election is necessary; so that a man cannot chuse, but he must chuse; and if the same sort of choice, beyond which they claim none, as to the things of God will suffice them as to the King, we shou'd soon be agreed in the present Affair. Suitable to this, the *Civilians* say a man chuses when he wishes, or when he is not constrain'd: Thus the *Israelites* chose a

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King, by desiring one before that *Saul* was appointed by Authority from God, and in congratulatory Joy, when he was anointed, the *People shouting, God save the King*, and in assisting him against those that said, *shall* Saul *Reign over us*; and this is as much as can be affirm'd of any Election of our Kings in a peaceable and orderly Coronation, this will manifestly appear to you both from the common old form us'd in the Church of *Rome*, when Kings were Crown'd, as likewise from a Parliament-Roll clear and full to the purpose; the old form is to be seen in the *Ordo Romanus antiquus*, a Book written and us'd above 900 Years ago, the particular Office is Entitled, *The Order for Blessing of a King, when he is new rais'd by the Clergy and People to the Kingdom.* In the fourth Prayer these Words follow, *Look down upon this thy Servant, whom with suppliant Devotion we have chosen to be our King*; upon these Passages at the *Coronation*, it was that the *Church-men-Chroniclers* so frequently us'd the Phrase of *chusing a King*, but if the rest of the same Office be taken along to explain these words, you will see that in our common way of speaking about choice, our Kings have no more been chosen by the Subjects, than *Saul* was by the *Israelites*; for in the first and second Prayers, it is said, that *God hath exalted him to the heighth of the Kingdom.* Among the Questions propounded by the *Metropolitan* one is, *Wilt thou Govern and defend the Kingdom given thee of God according to the justice of thy Fathers*, then the Bishop turns to the People, will you be subject to this Prince and Governor, and *Establish his Kingdom with firm faithfulness and obey his Commands*, according to the Apostles Words, *Let every Soul be subject to the higher Powers, to the King as Supream?* then follows the fourth Prayer, in which upon their promising to this demand, they are said to chuse him King, for there is nothing else in this Office, in which the People bear a part, so that having laid these Proceedings impartially before you, I need not industriously shew that the Kingship is from God through a Succession, and that the Election of the People is no more than a good liking and Profession of their Allegiance. That his Title is from God by Succession, appears further out of the Words after Coronation, *Stand and hold henceforth the place which hitherto thou hast held by Paternal Succession, bequeath'd to thee upon Hereditary Right by the Authority of Almighty God.* So far as to this Office, with which the Parliament-Roll wherein *Richard* the third is said to be chosen King, does mightily agree, he had as bad a Title as ever wanted a Parliament, or an Army to assist it, either by their interest or strength, and when his counterfeiting was laid aside, he appear'd as bad as his Title, or as any Usurper, who was ever help'd by either; yet the Parliament had that regard to the Rights of the Crown, that they rather chuse to be his Heralds to derive the Succession,

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though very untowardly, down to his Person, than to be his Promoters by bestowing a Crown, like Popes, out of a Plenitude of Power; the Record is long but it's well it may so commonly be met with in *Speed*'s Chronicle, the considerable things in the main Roll serve to explain the Election of *Richard* mention'd in the beginning to mean no more, than what the word signifies in the late cited Office, their Words are, *We have chosen you in all that in us is.* Afterwards follows a Recognition of his Right without their choice, *The Right and Title which the King has to the Crown is grounded upon the Laws of God and of Nature, and also upon the ancient Laws and laudable Customs of this said Realm*, they then proceed to say, why, seeing the Title is so grounded, they act any thing concerning it; the Reason given is, *That the Court of Parliament is of such Authority, and the People of this Land of such a Nature and Disposition as experience teacheth, that Manifestation and Declaration of any truth or right made by a Parliament, maketh above all other things most faith and certain.* I have now done what I undertook, and within the assigned Bounds remaining according to the duty of the Younger to the Elder, your most Faithful and

*May* 9. 82. Affectionate Servant

*J. A.*

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*FINIS.*

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